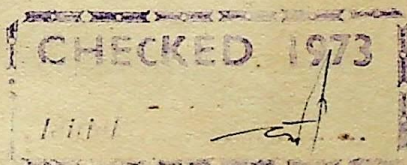
KENOPANIṢAD

SWAMI SHARVANANDA

Upaniṣad Series

KENOPANIṢAD

Including the original verses, construed text (anvaya) with a literal word by word translation, English rendering of each stanza, copious notes and Introduction

BY
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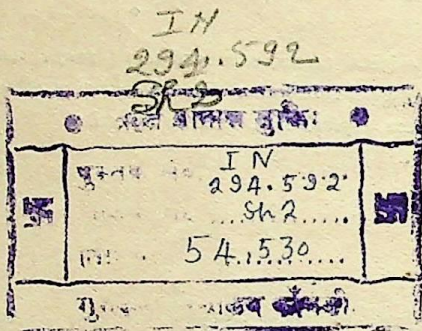

INTRODUCTORY NOTE

LIKE the Īśāvāsyopaniṣad the Kenopaniṣad too derives its name from the first word of its opening verse, namely, 'kena.' It is also called Talavakāropaniṣad, as it forms, according to Śaṅkara and other commentators, the ninth chapter of Talavakāra or Jaimini Brāhmaṇa; but according to Dr. Burnell's MS. of the Brāhmaṇa it forms the tenth section of the fourth chapter.

The most interesting feature of this Upaniṣad lies in the fact that it gives a subtle psychological analysis, which is so suggestive that anyone who follows it closely is sure to find himself at last led to the very gate of the Transcendent. Though short, its value is great; and Śaṅkara, it is believed, has interpreted it twice, once by a pada-bhāṣya and again by a vākya-bhāṣya.

The Upaniṣad is divided into four Parts. The first two Parts are in the form of dialogue, and explain how one can arrive at the Ātman through the analysis of perception. They suggest that the Ātman or the Absolute Consciousness can be intuited by detaching it from the functions of mind and senses. It can be done only by the intuitive faculty of the Ātman Itself, for the senses are utterly incapable of perceiving it. In the third Part, the principles of the two earlier Parts are described in an allegorical form. There the devas stand for the senses. In the fourth Part, the Upaniṣad speaks of the subjective and objective ways of meditating on Brahman and of the results of such meditation.

NOTE ON TRANSLITERATION

IN the book devanāgarī characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, इ and ग् respectively and never ए, इ, ऐ and ज् or other values which they have in English; t and d are always used for त् and द् only. One *tialde*, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. *The letter C alone represents* च्. Since the natural function of h will be to make the aghoṣa ghoṣa (e.g., kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh), it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving च् and ष् values; hence ch here is छ् and sh स् ह्. The vowel ऋ, is represented by ṛ because ri, legitimate for रि only, is out of place, and the singular ṛi is an altogether objectionable distortion. The *tialde* over n represents ञ्, ñ. Accent mark over s

gives श्, ś; dots above m and n give anusvāra (ं), ṁ and ङ्, ṅ, respectively. Dots below h and r give visarga (:), ḥ, and ऋ, ṛ, respectively. Dots below s, n, t and d give their corresponding cerebrals ष्, ण्, ट् and ड्, ṣ, ṇ, ṭ, and ḍ; and macrons over a, i, u and ṛ give ā, ī, ū, ṝ respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full is as follows.

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛ, ॠ ṝ, ए e, ओ o, ऐ ai, औ ou, ं ṁ, : ḥ, क् k, ख् kh, ग् g, घ् gh, ङ् ṅ, च् c, छ् ch, ज् j, झ् jh, ञ् ñ, ट् ṭ, ठ् ṭh, ड् ḍ, ढ् ḍh, ण् ṇ, त् t, थ् th, द् d, ध् dh, न् n, प् p, फ् ph, ब् b, भ् bh, म् m, य् y, र् r, ल् l, व् v, श् ś, ष् ṣ, स् s, ह् h.

॥ ॐ तत् सत् ॥

PEACE INVOCATION

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

सह together नौ us both अवतु (May He) protect. सह together नौ us both भुनक्तु nourish. सह together वीर्यम् with great energy करवावहै may work. तेजस्वि vigorous नौ of us both अधीतम् study अस्तु may be. मा not विद्विषावहै may hate each other. ॐ Om शान्तिः Peace: शान्तिः Peace: शान्तिः Peace.

May He protect us[1] both. May He nourish us both. May we both work together with great energy. May our study be thorough and fruitful. May we never hate each other.

Om Peace: Peace: Peace.[2]

[NOTES—1. *Us both*—The preceptor and the disciple.

2. *Peace*—The repetition of the peace invocations thrice is to ward off the three kinds of obstacles to

study—ādhyātmika (bodily), ādhibhautika (terrestrial) and ādhidaivika (heavenly).]

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

मम my अङ्गानि limbs आप्यायन्तु may become strong अथो also वाक् speech प्राणः vital energy चक्षुः eye श्रोत्रम् ear बलम् vitality सर्वाणि all इन्द्रियाणि senses च and. औपनिषदम् of the Upaniṣads ब्रह्म the Brahman सर्वम् (is) all. अहम् I ब्रह्म Brahman मा not निराकुर्याम् may deny; ब्रह्म Brahman मा me मा not निराकरोत् may reject. अनिराकरणम् non-denial अस्तु let there be; अनिराकरणम् non-denial मे from me (literally, in me) अस्तु let there be. उपनिषत्सु in the Upaniṣads ये what धर्माः virtues (सन्ति dwell) ते they all तदात्मनि to that Ātman निरते devoted मयि in me सन्तु let reside.

Let my limbs wax strong. Let my speech, prāṇa, eyes, ears, vitality and all the senses,

increase in power. All existence is the Brahman of the Upaniṣads. May I never deny Brahman, nor Brahman deny me. Let there be no denial at all; let there be no denial[1] at least from me. May the virtues proclaimed in the Upaniṣads reside in me, who am devoted to the Ātman.

Om Peace: Peace: Peace.

[NOTES :—1. *Denial at least from me*—In fact Brahman never denies anybody, since It is all and is in all. But we deny It through ignorance, i.e., we remain unaware of Its existence; and that denial of ours, that ignorance, screens Brahman from our inner vision. Hence, if we ourselves cherish a sincere faith in Brahman and try to realize its nature, It can never refrain from revealing Itself to us. So the devotee prays, 'Let there be no denial at least from me.']

KENOPANIṢAD

PART ONE

केनेषितं पतति प्रेषितं मनः, केन प्राणः प्रथमः प्रैति युक्तः । केनेषितां वाचमिमां वदन्ति, चक्षुः श्रोत्रं क उ देवो युनक्ति ॥ १ ॥

मनः mind केन by whom इषितम् desired प्रेषितम् sent forth (च and सन् being) पतति ? alights upon (or flows towards) its objects. केन by whom युक्तः enjoined प्रथमः the chief प्राणः the vital energy प्रैति ? does proceed (to perform its functions). केन by whom इषिताम् wished इमाम् this वाचम् speech (मनुष्याः men) वदन्ति ? speak. चक्षुः eye श्रोत्रम् ear कः who उ indeed देवः the effulgent one युनक्ति ? directs.

Disciple: Who impels the mind to alight on its objects ? Enjoined by whom does the chief prāṇa (life) proceed to function ? At whose behest do men utter speech ? What Intelligence, indeed, directs the eyes and the ears ?

[NOTES—The enquirer is not satisfied with the commonsense view that sense faculties, mind and the life force—either each in itself or as a psycho-physical combination centering round the body—are in themselves the ultimate factors in personality. He suspects that there is in us something deeper than these—an unrestricted Intelligence that ultimately guides all our mental and physical faculties]

श्रोत्रस्य श्रोत्रं मनसो मनो यद् वाचो ह वाचं स उ प्राणस्य प्राणः । चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥ २ ॥

यत् that श्रोत्रस्य of the ear श्रोत्रम् the ear, मनसः of the mind मनः the mind, वाचः of the speech ह indeed वाचम् speech, सः It उ again प्राणस्य of the prāṇa प्राणः the prāṇa, चक्षुषः of the eye चक्षुः the eye. (एवम् विदित्वा knowing thus श्रोत्रादिषु आत्मभावम् the false identification of Ātman with the senses etc.) अतिमुच्य having relinquished, धीराः the wise अस्मात् this लोकात् from sense-life प्रेत्य rising अमृताः immortal भवन्ति become.

Preceptor: It is the Ātman, the Spirit, by whose power the ear[1] hears, the eye sees, the tongue speaks, the mind understands and life functions. The wise man separates the Ātman

from these faculties, rises out of sense-life and attains immortality.

[NOTES—The idea is this: Our senses, the mind and life are in themselves inert. The Ātman is the sole intelligent principle in man. By Its presence behind our various organs, it enables them to fulfil their respective functions. But not knowing this fact, ignorant man mistakes the senses, mind, etc., to be really intelligent, and, therefore, identifies the Ātman with them. The wise man, on the other hand, overcomes this identification, realizes his spiritual nature and hence attains immortality.

1. *Ear hears etc.*—The appropriateness of the enumeration of these faculties is this : The Ātman in itself has no attributes, and hence there is no sign by which it can be indicated ; so those who have not intuited Its existence in samādhi infer It through the various powers of personality.]

न तत्र चक्षुर् गच्छति न वाग् गच्छति नो मनो न विद्मो न विजानीमो यथैतदनुशिष्यात् । अन्यदेव तद् विदितादथो अविदितादधि । इति शुश्रुम पूर्वेषां ये नस्तद् व्याचचक्षिरे ॥ ३ ॥

तत्र there चक्षुः eye न not गच्छति goes, न वाक् nor speech, न उ मनः nor mind. (तत् that) न विद्मः (we) know not; यथा how एतत् this अनुशिष्यात् can teach (तत् अपि that also) न not विजानीमः (we) know. तत्

That विदितात् from the known अन्यत् different एव verily, अथो also अविदितात् to unknown अधि superior, पूर्वेषाम् from the ancients इति thus शुश्रुम (we) have heard ये who नः to us तत् That व्याचचक्षिरे explained.

The eye[1] cannot approach It, neither speech, nor[2] mind. We[3] do not therefore know It, nor can we teach it. It is different from what[4] is known, and it is beyond[5] what is unknown. Thus have we heard[6] from the ancients who instructed us upon it.

[NOTES—1. *Eye cannot approach etc.*—The eye and other organs are useful only in seeing external objects. The Ātman being the animating principle behind them, is beyond their ken; for one cannot go into one's own self.

2. *Nor mind*—This is true only with regard to the gross, sense-bound mind: As Śri Rāmakṛṣṇa has put it, when the mind is purified—i.e., freed from its sensuality—it becomes one with pure reason or knowledge, which is identical with the Ātman. Pure mind, intuitive reason, and Ātman are identical.

3. *We do not therefore know It etc.*—The Ātman is beyond the ken of the senses and the mind, being the source of their intelligence. So It cannot be known as other things of the world, i.e., in an objective sense. As the Upaniṣad puts it in II. 2, one who says he knows it, does not know it. Thus not being known in the ordinary sense, it cannot be explained by words like other objects.

4. *What is known*—All objective phenomena, both internal and external.

5. *Beyond what is unknown* :—This is to ward off the misconception that the Ātman is something like the unknown 'thing-in-itself' of some purely intellectualistic philosophers. The non-knowability of it does not imply ignorance but only its non-objectiveness. Thus 'being neither known nor unknown' indicates the intimacy of apprehension by identity or self-cognition. Or 'beyond the unknown' may be taken to mean 'beyond avidyā, the root-ignorance which is the cause of all manifestation'. This is also called 'the unknown' or Avyakta in some systems of Indian philosophy.

6. *Heard etc.*—The implication is this: Not being accessible to the senses or to inference by the mind, the aspirant has to know It, or rather get some indications of it, at the beginning of his spiritual career, from the scripture and an illumined teacher, until intuitive knowledge, jñāna, is born in him.]

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ४ ॥

यत् what वाचा by words अनभ्युदितम् unexpressed, येन by which वाक् speech अभ्युद्यते is expressed, तत् That एव alone त्वम् thou ब्रह्म Brahman विद्धि know; यत् what इदम् this (लोकः people) उपासते worship, इदम् this न not.

What speech cannot reveal, but what reveals speech,—know That[1] alone as Brahman,[2] and not this[3] that people worship here.

[NOTES—1. *That*—The Ātman, the Spirit in man, spoken of before as the source of all faculties of personality.

2. *Brahman*—In Vedānta, Ātman stands for 'Spirit within man' and Brahman for 'Spirit behind the universe', and the whole trend of Vedānta is to establish the unity between these two. In this and the previous passages the Ātman has been spoken of as the only principle of Intelligence within man, and here it is asserted that this Ātman alone is Brahman, the Spirit behind the universe, and not the extra-cosmic Deities and their symbols that ignorant people worship. It must be noted that this identification is made from beyond the level of the ego, in which is a part of our mental system. The import of the next two passages is also identical.

3. *This etc.*—Refers to the exra-cosmic Deities and their symbols that the ignorant worship. The passage raises the question whether Vedānta is hostile to devotion and worship. Our emphatic answer is that it is not. There are two types of devotion—the devotion that is an expression of the knowledge of unity, and the devotion that leads to knowledge. The first is of the wise or perfect man, and the second, of the aspirant. The wise man, having realized unity, recognizes that his own Self and the God of religions, adorded as the creator of the universe, are the manifestations of the basic

entity, Brahman. Hence when he is in the state of relative consciousness, he adores God in ecstatic love as his nearest kith and kin. This alone is true premabhakti or ananya-bhakti, and this and jñāna (Knowledge) are identical. As for the devotion of the aspirant, Unity is as yet for him a maker of faith and not of experience. Hence in his devotion to God, he can only intellectually approximate to the high ideal of devotion set by the perfect man. He worships God, but knows that He is not an extra-cosmic Being, but the very Self of all beings. Yet he worships Him externally, because it stimulates Divine love, which in turn rouses the Ātman consciousness and experience of unity. Vedānta never depreciates such devotion and worship.

If there is any vein of criticism in this passage, it is directed towards those who worship minor deities for the satisfaction of desires, and even those who worship an extra-cosmic God without caring to understand the metaphysical truth about Him declared in the Vedānta.]

यन्मनसा न मनुते येनाहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ५ ॥

(जनः people) मनसा with mind यत् what न मनुते do not comprehend येन by whom मनः the mind मतम् is cognized (इति so ब्रह्मविदः the sages) आहुः say. (तत् एव त्वम् ब्रह्म विद्धि ; यद् इदम् [लोकः] उपासते इदम् न).

What mind does not comprehend, but what cognizes[1] the mind,—know That to be Brahman, and not this that people worship here.

[NOTES—1. *Cognizes the mind*—Mind comprehends the world, and the Self comprehends the mind. Mind receives all the images of objects from the senses, and carries them to the Self, as it were, and when the Self cognizes them, then alone the comprehension of the objects becomes complete. Or, it may simply mean that the power of comprehension of the mind is derived from Âtman or Brahman Itself, as in the second verse where It has been designated as 'the mind of the mind.' Here 'mind' is taken not in the sense of manas only, but the entire antaḥ-karaṇa or the mind-stuff.]

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ६ ॥

(लोकः man) यत् what चक्षुषा with the eye न पश्यति sees not, येन by which चक्षूंषि eyes पश्यति (he) sees. (Rest as in the fourth verse.)

What sight fails to see, but what perceives sight,—know That alone as Brahman, and not this that people worship here.

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ७ ॥

(लोक: man) यत् what श्रोत्रेण with the ear न शृणोति hears not, येन by which इदम् this श्रोत्रम् the hearing श्रुतम् becomes audible (i. e., is perceived). (Rest as in the fourth verse.)

What hearing fails to grasp, but what perceives hearing,—know That alone as Brahman, and not this that people worship here.

यत् प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ८ ॥

॥ इति प्रथमः खण्डः ॥

यत् what (लोकः man) प्राणेन by life (by smell) न प्राणिति does not enliven (or smell), येन by which प्राणः life (or smell) प्रणीयते is directed, (Rest as in the fourth verse.)

What life[1] does not enliven, but what directs life,—know That alone as Brahman, and not this that people worship here.

[NOTES—1. *Life*—The word in the original, 'prāṇa,' may be taken also to mean 'smell'. Then the translation will be: 'What smell does not perceive, but what directs smell to its object,—know that alone as Brahman, and not this that they worship here.'

As a general remark on this whole Part, it may be mentioned that our thought is herein directed towards the Ātman in two ways: (1) by pointing out the Ātman as the conscious entity from which all our organs receive their intelligence and capacity to function in their respective ways; and (2) by directing us to the Ātman as the seer, the witness, of all the functions of the mind and the senses. Both these are ultimately identical, but it is worth while to note the difference in emphasis between them.]

THE END OF PART ONE

PART TWO

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपं, यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते, मन्ये विदितम् ॥ १ ॥

यदि if सुवेद इति (I) know it well, मन्यसे (you) think नूनम् surely त्वम् thou दभ्रम् very little एव indeed अपि perhaps (ब्रह्मणः of Brahman रूपम् form) वेत्थ knowest. त्वम् thou (भूतेषु in the living beings) अस्य of This (Brahman) यत् what रूपम् form वेत्थ knowest अपि च and also देवेषु in the devas अस्य Its यत् what (रूपम् form वेत्थ knowest) (तत् सर्वम् अल्पम् एव they are all little indeed). अथ now नु therefore ते for you (ब्रह्म Brahman) मीमांस्यम् to be ascertained एव still. मन्ये I think विदितम् (I have) understood (Brahman).

Preceptor : If you think that you know Brahman well, then you[1] know little; for[2] the form of Brahman you see as conditioned in living beings and deities is but a trifle. Therefore you should enquire further about Brahman.

Disciple (after reflecting further and realizing Brahman): I think I have understood Brahman.

[NOTES.—1. *You know little*—When we speak of knowing something well, we mean a clear and defined knowledge of it in an objective sense, say, as when we have a sensuous or intellectual perception. A clear knowledge of Brahman in this sense is tantamount to practical ignorance of it. Why it is so is next explained.

2. *For etc.*—From the explanation of Brahman given in the last Part a person yet in ignorance is likely to mistake the Ātman for the ego or sense of individuality: for the ignorant man cannot see further than that. Similarly with regard to the ego expressing in the deities. So the clear knowledge of Brahman that an ignorant man may have in mind is, at the most, an idea of the ego, or more often even grosser aspects of personality, human and superhuman. Hence such knowledge is a trifle. It should not, however, be understood from this that the Upaniṣad inculcates the doctrine that Brahman is an unknown and unknowable entity. What is contended here is that as long as one is in ignorance, any entity perceived as an object, whether by the senses or thought, cannot be equated with Brahman. For Brahman is the eternal Subject, the 'seer' behind every form of perception, and the 'seer' can never be the seen. Hence Brahman is unknown and unknowable in the objective sense, but it is *more* than the known when intuited as one's central being—the Self or the Ātman.

This cognition of it is pure Self-awareness. It brings unshakable conviction; but it is clearly distinct from our so-called clear knowledge in the objective sense. The disciple has not yet gained this intuitive knowledge, and hence the preceptor wants him to practise further discrimination and reflection until he gains it.

It must, however, be remarked that for him who has already gained jñāna, this distinction between objective knowledge and subjective experience of Brahman vanishes. For he realizes Brahman as the all, and both subject and object are for him the polarities of the unitary Being. But this state is gained only by withdrawing oneself from all objects to the eternal Subject, the Ātman; the disciple referred to here is yet to reach that state, generally called samādhi. Only to a perfect knower of Brahman, is vouchsafed this experience of all objects—man, animals, Nature, God, etc.—as Brahman. Until this state is reached, we may try to approximate to this ideal by practising the presence of the Divine in all these limited manifestations; but it has to be clearly understood that Brahman is more than them, that they are only aids in our spiritual practice, and that their purpose is to help us to transcend their limitations and take us to the intuitive experience in the highest samādhi.]

नाहं मन्ये सुवेदेति, नो न वेदेति, वेद च ।
यो नस्तद् वेद तद् वेद नो न वेदेति वेद च ॥ २ ॥

अहम् I सुवेद know well इति thus न मन्ये do not think. न वेद I do not know इति thus न not; वेद च I know too. नः among us यः who न उ न वेद as the Not-unknown वेद इति च and as the Known तत् that वेद knows. (सः he) तत् That (Brahman) वेद knows.

I do not think I know well. But[1] not that I do not know; I know too. Who amongst us comprehends It both as the Not-unknown[2] and as the Known[3]—he comprehends It.

[NOTES—1. *But not etc.*—These two statements are meant to ward off the probable misconception from the previous statement—the misconception that the knowledge of Ātman is some nebulous, hazy, or confused notion. In what sense these apparently conflicting statements about it are to be understood is next explained.

2. *The not-unknown*—This is with regard to Brahman in an objective sense. No positive reply can be given to the question whether one knows Brahman, when asked from an objective point of view. To say that one knows It in this sense would be to make the eternal and ultimate Subject one among the many objects. At the same time to say that one does not know would be taken as a confession of ignorance. So the only satisfactory way of expressing one's realization of Brahman from an objective point of view, is to say that It is not unknown.

3. *The Known*—This is from the subjective point of view. It is known not as an object but as pure

Self-awareness intuited in and through every mode of thought, 'prati-bodha-viditam', as stated in the fourth verse of this Part.]

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥ ३ ॥

(ब्रह्म Brahman) यस्य whose (i.e., by whom) अमतम् is not conceived तस्य of him (i.e., by him) मतम् is understood. यस्य whose (i.e., by whom) मतम् is conceived सः he न not वेद understands. (यस्मात् because) विजानताम् to the wise (ब्रह्म Brahman) अविज्ञातम् is unknown, अविजानताम् to the ignorant विज्ञातम् is known.

Preceptor: He understands It, who conceives[1] It not; and he understands It not, who conceives[2] It. It is the 'unknown'[3] to the man of true knowledge, but to the ignorant It is the 'known'[4].

[NOTES—In this and the succeeding verses of this Part the preceptor makes comments on the conversation given above so as to elucidate its meaning.

1. *Conceives It not*—Brahman, the Absolute, is beyond all conceptions of the mind. It is the ultimate Subject, the source and seer of even the mind and cannot therefore be the object of any conceptual thinking. Only the man of true illumination can

understand Its non-objective reality ; hence he makes no conceptions of It.

2. *Conceives It*—That we take any mental conception for Brahman, is the sign of ignorance.

3. *The 'unknown'*—This is not the unknown and unknowable of the agnostic. The Vedāntin calls It the 'unknown' as not being the object of knowledge like objective things ; it is, however, more than the known in the sense that it is intuited as the innermost Self, prati-bodha-viditam, as will be stated in the next verse.

4. *The 'known'*—Either objects of the world, or mental modifications, or Ahaṅkāra (the sense of 'I'). These alone the ignorant person has in view when he says he knows Brahman.]

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥ ४ ॥

प्रतिबोधविदितम् मतम् (यस्य) who intuits It in and through every modification of the mind (सः he) अमृतत्वम् immortality विन्दते attains हि indeed. आत्मना by the Self वीर्यम् real strength विन्दते is obtained. विद्यया through the Knowledge (of the higher Self) अमृतम् immortality विन्दते (one) attains.

Indeed, he attains immortality, who intuits[1] It in and through every modification of the mind. Through the Ātman he obtains real[2] strength, and through[3] Knowledge, immortality.

[NOTES.—The riddles that have been proposed hitherto with regard to the Ātman are now finally solved by describing the nature of the comprehension that can be had of It.

1. *Intuits It etc.*—Ātman is never experienced as an object like the things of relative experience. But along with every mental modification that gives rise to the relative experiences of life, the Ātman is, as it were, blended, just as the experiences of fire is blended in the experience of a red-hot iron ball. For it is the Intelligence, that is, the Ātman which gives self-awareness to thoughts or mental modifications. The ignorant man, lacking in fineness of understanding, is not able to disentangle the Ātman, Who is thus implied as their witness, in every one of our cognitions as well as in the states of waking, dream and sleep, which contain all these cognitions. For the truly enlightened man, however, everyone of these mental modifications means the simultaneous revelation of the Ātman as their witness and substratum—prati-bodha-viditam.

It must, however, be noted that It is spoken of as the witness, only as long as it is thought of in relation to the mental modifications which It vivifies by its awareness. In nirvikalpa-samādhi (the pure and unconditioned state of Divine consciousness) these modifications disappear, or rather sink into their witnessing and vivifying substratum, namely the Ātman. Then it is no longer spoken of as witness, though it remains the same entity; for when the objects disappear, there is no meaning in speaking of a witness. It is only after the attainment of nirvikalpa-samādhi

that one really obtains the knowledge needed to disentangle the Ātman as witness in and through every mental modification on their re-appearing after the samādhi.

2. *Real strength*—What we ordinarily consider strength in the world, is not really strength. For every attempt of ours to make ourselves strong is the result of fear—fear of loss, of attacks from enemies, of death, etc. And very often it happens that our fear also grows in proporition to the security we build up for ourselves. Thus in the greatest worldly security lies also the greatest fear. The study of the psychology of wealthy men and imperialistic nations amply proves this. True strength is attained only when we feel certain that our real Self shall not in the least be affected, whatever might happen to our worldly interests. The realization of the Ātman in every state of mind alone can give this strength unaccompanied by any fear of loss.

3. *Through Knowledge immortality*—Immortality is the nature of the Ātman. Knowledge dispels ignorance, and thus reveals one's inherent immortality.]

इहचेदवेदीदथ सत्यमस्ति

न चेदिहावेदीन्महतो विनष्टिः।

भूतेषु भूतेषु विचित्य धीराः

प्रेत्यास्माल्लोकादमृता भवन्ति ॥ ५ ॥

॥ इति द्वितीयः खण्डः ॥

इह here अवेदीत् has known चेत् if अथ then सत्यम् truth (true life) अस्ति is; इह here न अवेदीत् has not known चेत् if (तदा then) महती great विनष्टिः destruction. (तस्मात् therefore) धीराः the wise भूतेषु भूतेषु in all beings (आत्मतत्त्वम् the Ātman) विचित्य having realised अस्मात् लोकात् from sense life (or from this world) प्रेत्य rising (on departing) अमृताः immortal भवन्ति become.

For one who has realized[1] It here in this world, there is true[2] life. For one who has not, great is the destruction. Discerning the Ātman in every single being, the wise man rises[3] from sense life, and attains immortality.

[NOTES—1. *Realized It here in this world*—This refers to the Vedāntic doctrine of liberation in this very life (Jīvan-mukti). The Vedānta holds that if ignorance is the cause of bondage, its destruction must give liberation, irrespective of survival of death of the body.

2. *True life*—This is the life of one liberated in the embodied state. All others excepting him are living under a spell of illusion and hence, in untruth.

3. *Rises from sense life*—The text can also be interpreted as 'after death.' But that will not suit the context, nor the Vedāntic tradition.]

THE END OF PART TWO

PART THREE

ब्रह्म ह देवेभ्यो विजिग्ये, तस्य ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥ १ ॥

ब्रह्म Brahman ह it is said देवेभ्यः for the gods विजिग्ये won a victory. तस्य ब्रह्मणः of that Brahman विजये in the victory देवाः gods अमहीयन्त ह became elated. ते they ऐक्षन्त thought अयम् this विजयः victory अस्माकम् ours एव verily, अस्माकम् ours एव indeed अयम् this महिमा glory (च and) इति thus.

तद्धैषां विजज्ञौ, तेभ्यो ह प्रादुर्बभूव, तन्न व्यजानत किमिदं यक्षमिति ॥ २ ॥

(ब्रह्म Brahman) ह then एषाम् their तत् that (vanity) विजज्ञौ knew. तेभ्यः to them (सः He) प्रादुर्बभूव appeared. तत् that इदम् this यक्षम् adorable Spirit किम् what इति thus न व्यजानत did not know.

तेऽग्निमब्रुवन्—जातवेद, एतद् विजानीहि किमेतद् यक्षमिति; तथेति ॥ ३ ॥

ते they (gods) अग्निम् to Agni (lit. one who leads) अब्रुवन् said जातवेदः O Jātavedas (lit. almost omniscient) किम् एतत् यक्षम् इति what this Spirit is एतत् this विजानीहि find out. तथा Yes, इति so (said Agni).

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, अग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥ ४ ॥

(अग्निः Agni) तत् to that अभ्यद्रवत् hastened. तम् him (यक्षम् the Spirit) अभ्यवदत् asked कः who असि are you? इति thus अहम् I अग्निः Agni वै verily अस्मि इति am, जातवेदाः Jātavedas अहम् I अस्मि am. इति so अब्रवीत् said.

तस्मिँस्त्वयि किं वीर्यमित्यपीदꣳ सर्वं दहेयं यदिदं पृथिव्यामिति ॥ ५ ॥

तस्मिन् त्वयि in thee (of such fame) किम् what वीर्यम् power? इति thus (he asked). पृथिव्याम् on earth इदम् this यत् whatever (अस्ति exists) इदम् this सर्वम् all अपि also दहेयम् I can burn इति so (he said).

तस्मै तृणं निदधावेतद् दहेति, तदुपप्रेयाय सर्वजवेन, तन्न शशाक दग्धुं, स तत एव निववृते, नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ ६ ॥

एतत् this दह burn इति thus (उक्त्वा saying) तस्मै before him तृणम् straw निदधौ put. (अग्निः Agni) सर्वजवेन in all speed तत् that (straw) उपप्रेयाय approached. तत् that दग्धुम् to burn न शशाक was unable. सः he (Agni) ततः thence निववृते एव returned. यत् who एतत् this यक्षम् adorable Spirit एतत् this विज्ञातुम् to know न अशकम् I was not able इति thus (he said to the gods after returning).

अथ वायुमब्रुवन्, वायवेतद् विजानीहि किमेतद् यक्षमिति; तथेति ॥ ७ ॥

अथ then वायुम् to Vāyu अब्रुवन् (the gods) said वायो O Vāyu, (lit. one who moves) किम् what एतत् this यक्षम् इति adorable Spirit एतत् this विजानीहि find out तथा इति yes, so.

तदभ्यद्रवत्, तमभ्यवदत् कोऽसीति, वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥ ८ ॥

(वायुः Vāyu) तत् that अभ्यद्रवत् ran to. तम् him अभ्यवदत् (the Spirit) asked कः who असि इति are (you)? वायुः Vāyu वै famous अहम् I अस्मि इति am, मातरिश्वा Mātariśvan (lit. one who moves through the

sky) वै verily अहम् I अस्मि am इति thus अब्रवीत् he replied.

तस्मिँस्त्वयि किं वीर्यमित्यपीदँ सर्वमाददीय यदिदं पृथिव्यामिति ॥ ९ ॥

तस्मिन् त्वयि in thee (of such fame) किम् what वीर्यम् power? इति thus (the Spirit asked). इदम् सर्वम् all these अपि indeed आददाय I can take up यत् इदम् whatever पृथिव्याम् on earth इति so (he replied).

तस्मै तृणं निदधावेतदादत्स्वेति, तदुपप्रेयाय सर्वजवेन, तन्न शशाकादातुं, स तत एव निववृते नैतदशकं विज्ञातुं यदेतद् यक्षमिति ॥ १० ॥

एतत् this आदत्स्व take up इति thus (saying) तस्मै before him तृणम् straw निदधौ put. तद् that सर्वजवेन in all speed उपप्रेयाय (he) approached. तत् that आदातुम् to take up न शशाक was unable. ततः thence सः he निववृते एव returned, यत् Who एतत् this यक्षम् adorable Spirit एतत् this विज्ञातुम् to know न अशकम् I was not able इति thus (he said to the gods after returning).

अथेन्द्रमब्रुवन्, मघवन्नेतद् विजानीहि, किमेतद् यक्षमिति; तथेति; तदभ्यद्रवत्; तस्मात् तिरोदधे ॥११॥

अथ then इन्द्रम् to Indra (chief of gods) अब्रुवन् (the gods) said मघवन् O Maghavan (lit. worshipful, or the possessor of great wealth) किम् what एतत् this यक्षम् the adorable Spirit इति एतत् this विजानीहि find out. तथा yes, इति thus (spoke Indra). तत् to that अभ्यद्रवत् he ran तस्मात् from him तिरोदधे (It) disappeared.

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमाना-
मुमाꣳ हैमवतीं ; ताꣳ होवाच, किमेतद् यक्षमिति ॥ १२ ॥

॥ इति तृतीयः खण्डः ॥

सः he (Indra) तस्मिन् in that एव आकाशे very sky (very spot) बहुशोभमानाम् wondrously beautiful स्त्रियम् woman आजगाम came to. ताम् her हैमवतीम् well adorned with golden ornaments (or the daughter of the Himavān) उमाम् Umā (Durgā) उवाच ह said, किम् what एतत् this यक्षम् adorable Spirit इति thus.

Preceptor: It is said that Brahman once won a victory for the gods (over the demons). Though the victory was due to Brahman, the gods became elated by it, and thought: 'Verily, this victory has been won by us. The glory of it is ours'. (1)

Brahman knew their vanity, and He appeared before them; but they did not understand who that adorable Spirit was. (2)

They said to Agni (Fire): 'O Jātavedas (all-knower), find out who this adorable Spirit is.' He agreed. (3)

Agni hastened to the Spirit. The Spirit asked him who he was, and Agni replied, 'Verily, I am Agni, the omniscient.' (4)

'What power resides in such as you?' asked the Spirit. 'Why, I can burn up everything, whatever there is on earth,' replied Agni. (5)

The Spirit put down a straw before him and said, 'Burn it!' Agni dashed at it; but was unable to burn it. So he returned to the gods, saying, 'I could not find out who that adorable Spirit is.' (6)

Then the gods said to Vāyu (Wind): 'O Vāyu, find out who this adorable Spirit is?' He agreed. (7)

Vāyu hastened to the Spirit. The Spirit asked him who he was, Vāyu replied, 'Verily, I am Vāyu, the King of the air.' (8)

'What power resides in such as you?' asked the Spirit. 'Why, I can blow away

everything, whatever there is on earth,' said Vāyu. (9)

The Spirit put down a straw before him and said, 'Blow that away!' Vāyu dashed at it, but was unable to move it. So he returned to the gods, saying, 'I could not find out who that adorable Spirit is.' (10)

Then the gods said to Indra (the chief of gods): 'O Maghavan, find out who this adorable Spirit is?' He agreed and hastened towards the Spirit, but the Spirit disappeared from his view. (11)

And in that very spot he beheld a woman wondrously fair,—the daughter of the snowy mountain Himavān. And of Her he asked, 'Who could this adorable Spirit be?' (12)

THE END OF PART THREE

PART FOUR

सा ब्रह्मेति होवाच; ब्रह्मणो वा एतद् विजये महीयध्वमिति; ततो हैव विदाञ्चकार ब्रह्मेति ॥ १ ॥

सा She (एतत् It) ब्रह्म Brahman इति thus उवाच ह replied ब्रह्मणः of Brahman विजये in the victory एतत् this महीयध्वम् (you) have attained the glory वै इति indeed. ततः from that ह एव alone (एतत् This) ब्रह्म Brahman इति thus विदाञ्चकार he knew.

तस्माद् वा एते देवा अतितरामिवान्यान् देवान्, यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥ २ ॥

यत् since ते those अग्निः वायुः इन्द्रः Agni, Vāyu and Indra एनत् this (Brahman) नेदिष्ठम् nearest पस्पर्शुः हि touched indeed, ते they हि for प्रथमः first एनत् this (Spirit) ब्रह्म Brahman इति thus विदाञ्चकार knew, तस्मात् therefore वै indeed एते these देवाः gods अन्यान् other देवान् gods अतितराम् इव even excel.

तस्माद् वा इन्द्रोऽतितरामिवान्यान् देवान् ; स ह्येनन्नेदिष्ठं पस्पर्श, सह्येनत् प्रथमो विदाञ्चकार ब्रह्मेति ॥ ३ ॥

सः he हि for एनत् this नेदिष्ठम् nearest (Brahman) पस्पर्श touched, हि for सः he एनत् this ब्रह्म Brahman इति thus प्रथमः first विदाञ्चकार knew. तस्मात् therefore वै indeed इन्द्रः Indra अन्यान् other देवान् gods अतितराम् इव even excel.

तस्यैष आदेशो यदेतद् विद्युतो व्यद्युतदा३ इतीन्न्यमीमिषदा३ इत्यधिदैवतम् ॥ ४ ॥

तस्य of It (of Brahman) एषः this आदेशः description. यत् एतत् that which विद्युतः of the lightning (lit. that which shines, light), व्यद्युतत् lightning आ ३ lo ! ; न्यमीमिषद् इति इत् आ ३ lo ! that which makes one wink. इति thus अधिदैवतम् as regards the gods or cosmic powers.

अथाध्यात्मं, यदेतद् गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णꣳ सङ्कल्पः ॥ ५ ॥

अथ now अध्यात्मम् with regard to His description from the point of view of His manifestation

within the Self. यत् एतत् that is अनेन because of this Brahman मनः mind एतत् this (world) गच्छति इव च knows; अभीक्ष्णम् always उपस्मरति remembers; सङ्कल्पः (क्रियते) imagines च also.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं; स य एतदेवं वेदाभिहैनं सर्वाणि भूतानि संवाञ्छन्ति ॥ ६ ॥ loves

तत् that (Brahman) ह तद्वनम् Tadvanam (lit. adorable as being the Ātman of all) नाम known. (तस्मात् ब्रह्म therefore Brahman) तद्वनम् इति as Tadvanam उपासितव्यम् should be meditated upon. सः he यः who एतत् this (Brahman) एवम् thus वेद knows, एनम् this (worshipper) सर्वाणि all भूतानि beings अभिसंवाञ्छन्ति love.

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मींवाव त उपनिषदमब्रूमेति ॥ ७ ॥

भोः Sir, उपनिषदम् Upaniṣad ब्रूहि tell (me) इति so (he asked). ते to you उपनिषत् Upaniṣad उक्ता has been told; ब्राह्मीम् of Brahman वाव indeed उपनिषदम् Upaniṣad ते to you अब्रूम we have told. इति so (he replied).

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥ ८ ॥

तपः austerity दमः restraint, कर्म इति sacrificial rites (dedicated work), तस्यै its (of the Upaniṣad) प्रतिष्ठा feet (on which it stands); वेदाः the Vedas सर्वाङ्गानि all the limbs; सत्यम् truth आयतनम् abode.

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥ ९ ॥

॥ इति चतुर्थः खण्डः ॥

ॐ सह नाववतु सह नौ भुनक्तु सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु । मा विद्विषावहै ॥
ॐ शान्तिः । शान्तिः । शान्तिः ॥

यः who वै verily एताम् this (Upaniṣad) एवम् thus वेद knows, (सः he) पाप्मानम् sin अपहत्य having destroyed अनन्ते eternal ज्येये the highest, the greatest स्वर्गे लोके in Brahman (or in the blissful Heaven) प्रतितिष्ठति resides.

Preceptor : 'Brahman!' She exclaimed, 'Indeed, through Brahman's victory have you attained greatness!' Then alone he understood that the Spirit was Brahman. (1)

Therefore, verily, these gods—Agni, Vāyu and Indra—excel the other gods; for they approached the Spirit nearest, and they were the first to know Him as Brahman. (2)

And therefore, indeed, Indra excels other gods; for he approached the Spirit nearest, and he was the first to khow Him as Brahman. (3)

[NOTES.—The above story is an eulogistic statement to bring out the superiority of Brahman: Even the great gods are powerful through His power. He is the life of them all. Śrī Saṅkarācārya holds that it may also mean an injunction to worship Īśvara or Personal God. For the allegorical interpretation of the story, see at the end of the book.]

This is the description[1] of Brahman: Lo! He is what illumines the lightning; He is what makes one wink. This with regard to His manifestation as cosmic powers. (4)

[NOTES—1. *Description of Brahman etc.*—The passage is very obscure due to its brevity, and can therefore be construed in many ways. We have construed it somewhat differently from Śaṅkara. We take it as a summary of the teaching of the whole Upaniṣad, answering with proper illustration the questions put at the beginning: "Who impels the mind to alight on its object?" etc. Here it is answered that from the study of the cosmic forces one

finds that Brahman is at the back of every form of power, movement, and life in this universe. Lightning is one of the most striking phenomena of external Nature. But Brahman, says the Upaniṣad, is what illumines even this lightning. Winking is one of the most minute and insignificant functions taking place in the Nature within man. This too is due to Brahman. Thus the study of the cosmic forces or physical Nature reveals Him in everything, great and small.

Construing the passage as Śaṅkara does, the passage may be translated as follows: 'Thus is the instruction on Brahman by means of illustration—that he flashed like lightning, that He appeared and vanished as the eye winks. This is the illustration of Brahman taken from the activity of deities.' Śaṅkara says that appearance and disappearance of Brahman before the devas was as sudden as lightning and winking.

Another possible interpretation of the passage is this: 'As far as Nature is concerned, the revelation of Brahman is like a flash of lightning or winking of the eye.' The idea emphasized here is that man can get only a glimpse of Brahman from the contemplation of external Nature.]

Now as regards His description from the point of view of His manifestation within the Self. Because of Him the mind knows the external world, and remembers and imagines things.

(5)

[NOTES—1. *Manifestation within the self etc.*—All the functions of the human mind like perception, memory, imagination, etc., are possible due to the presence of Brahman only. Thus psychology leads us to Brahman, just as natural sciences take us to Him, as hinted in the previous passage.

As construed by Śaṅkara the translation of the passage is as follows: 'Next as regards the illustration of Brahman from within the Self—as speedily as the mind goes to Brahman, as speedily as one thinks of Brahman by the mind, and as speedily as the mind wills.' By the volition and recollection of the mind, Brahman, as bounded by the mind, is seen as an object. Thus this illustration of Brahman is taken from the psychology of man while the previous one was from the activities of external Nature. As the previous illustration shows that Brahman flashes instantaneously, so these illustrations show that His appearance and disappearance are as quick as the perceptions of the mind.

Another way of construing would give the following meaning; 'By constant remembrance and meditation, the mind knows Him, as it were.' This corresponds to the third interpretation given to the previous passage. From the contemplation of external Nature we get a glimpse of Brahman. But much more intimate than what Nature mysticism can give us, is the experience of Him we get from spiritual practices, like meditation on, and constant remembrance of, Him. But even here the experience is not complete. For the mind is still attempting to grasp Him and, therefore, objectify Him; and every objective know-

ledge of Him is, by its very nature, indirect. Hence the use of 'as it were'. Perfect Knowledge with regard to Brahman is only the experience of identity, which entitles one to say, 'I am That'. That is the non-objective Knowledge that is above even meditation and remembrance.]

Brahman is well-known as Tadvana, the One deserving to be worshipped as the Ātman of all living beings. So It is to be meditated[1] upon as Tadvana. All[2] beings love him who knows It thus. (6)

[NOTES—1. *Meditated upon as Tadvana*—It may be noted here that in the first Part the Upaniṣad seems to criticize the worship and meditation of the common people by the repeated expression 'And not this that they worship here.' Here, however, worship of Brahman as Tadvana is inculcated. The idea here seems to be that what is at first discouraged is the worship of minor deities for gaining worldly blessings. The worship of the one Deity, immanent in all, is always desirable as the best means of progress in spiritual life.

2. *All beings love him*—Such a person loves all beings, and they in turn also love him.]

Disciple: Sir,[1] teach me the saving[2] Knowledge. Preceptor: The saving Knowledge has been imparted to you. Verily, we have imparted the saving Knowledge of Brahman to you. (7)

[NOTES—1. *Sir, teach me etc.*—The intention of disciple in putting this question may be to know whether the whole of the Upaniṣad has been imparted to him. Or, as Śaṅkara points out, the disciple wants to know whether the Upaniṣad explained stands in need of anything distinct from it to produce the desired end; and the preceptor's answer means that it does not. In that case, disciplines mentioned in the next passage are only the means to that end, and are as such included in the Upaniṣad.

2. *Saving Knowledge*—The word in the original is 'upaniṣad'. The other possible translations are 'secret doctrine' and 'mystical philosophy'. European scholars give as its etymological meaning: 'upa' near by, 'ni' devotedly and 'sad' sitting—the reference being to 'disciples' sitting devotedly round the preceptor for instruction.]

Austerity, restraint, dedicated work—these are the foundations of it (the saving Knowledge of the Upaniṣads) The Vedas are all its limbs.[1] Truth is its[2] abode. (8)

[NOTES—1. *Limbs*—Because the study of the Vedas help one to gain this knowledge in all its phases.

2. *Its abode*—Because the Upaniṣadic wisdom shines only in a person free from deceit and fraud in speech, mind, and deed.]

Verily, he who knows it (Upaniṣad) thus, destroys sin, and is established in Brahman[1],

the boundless, the highest, and the blissful—yea, he is established in It! (9)

Om Peace : *Peace* : *Peace.*

[NOTES—1. *Brahman*—The words in the original are 'svarge loke', the literal interpretation of which is 'heaven' (brahma-loka). This would imply the doctrine of krama-mukti, or gradual liberation. Śaṅkara however interprets in the way we have translated, because the epithets 'eternal' and 'highest' are applied to the term, which will be meaningless when applied to heaven. For the distinction between Krama-mukti and Jīvan-mukti, see Appendix to our Īśāvāsyopaniṣad.]

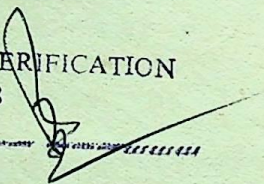
THE END OF PART FOUR

As suggested by the fourth and the fifth Mantras of the fourth Part, the story related in the second and third Parts can be explained in both the ādhidaivika and ādhyātmika senses. The ādhidaivika explanation has already been given in the earlier notes. And the following is the ādhyātmika significance: As microcosm is a part of the Macrocosm and its exact epitome, all the forces that work in the latter have their counterparts in the former, and all those different aspects of the Cosmic Intelligence, known as Devas, which govern the forces of Nature, have also sway over the forces that work upon the person of man. So it was stated by the ancient sages of India that the whole of our bodily existence (including the mind and the senses) is controlled by the gods like Indra, Mitra, Varuṇa, Agni and Vāyu, whose powers are manifested

in the cosmic activity. Then again desires and all their evil train are some times called Asuras and the pure activities of the senses and mind are conceived as the Devas. The conflict between these two opposing tendencies is termed as the Devāsura war, which allegory has been developed with much imagination in the Purāṇas and has been extended to its cosmic aspect.

The story narrated in the Upaniṣad first tells that the psychological victory which these Devas of our microcosm win over their antagonists, the Asuras, is not due to their own inherent power. It is indeed the Ātman that wins laurels for them. But for Him they are naught, Ātman being the basis and support of all. But this we do not know. We make much of our mental and physical powers and remain satisfied, surrendering all the glories of life to them. And the monarch who leads the whole host of devas dwelling in the microcosm is none but Indra, the Jīvātman. Indra is another name for the Supreme Self also. In some exalted moments of divine intuition, a glimpse is caught of the real Self—the Cit or Intelligence within; and at once—because of the attraction of the glimpse—It sets the whole group of devas in motion to strive to know It fully. First proceeds Agni, the god of speech, who thinks that he can explain easily the whole universe to its causes. But approaching the object of the vision, he fails to comprehend It, much less explain. So he returns shamefaced, without knowing the Yakṣa. Then goes Vāyu the god of prāṇa (probably mind is also included here, since in some Upaniṣads mind is considered as dependent on

prāṇa), who has the self-complacency to think that he can understand and control the whole universe. But he too meets with the same fate as his predecessor, and returns not knowing the adorable Yakṣa. Then proceeds Indra, the Jiva himself, to know It; but It vanishes from his presence. This disappearance of the Yakṣa before Indra discloses the inner meaning of the story. By this highly significant suggestion the Śruti explains the experience of the Sādhaka at his last stage of self-realisation through self-analysis. While within the field of speech and thought, the objects of vision still possess a distinctive form among the relative perceptions of duality. But the moment the intuition is fixed on the 'Pure I' or the ego divested of its diverging personality, the preceding object of vision melts away; the dual perception is suspended for the time, and in its stead appears Umā Haimavatī, the glorious Knowledge,—the grace of the God of Bhaktas and the vidyāśakti of the Ātman of the Advaitins—and through Her the Jīva realizes the Brahman within itself as its very essence. It is also interesting to note in this connection that the appearance of the Brahman becomes possible only when the devas are victorious over the asuras, *i. e.*, when the animal propensities are completely subjugated.

Interpreted in this way the story is an allegorical presentation of the truth related in the first two Parts of the Upaniṣad.

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